لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE
REVIEW
OF RELIGIONS

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Sulh 1352–January 1973

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مشہود مرزا عبدالحق صاحب سرگودھا
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EDITOR
M. G. AHMAD

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The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, received by the Editor nor does it accept responsibility for views expressed by contributors.

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXVIII SULH, 1352—JANUARY, 1973 No. 1

We are Friends of Allah and should fear none

Addressing the congregation at Saeed House, Kakul, on Friday Tabuk 8, 1351 (circa September 8, 1972) the Commander of the Faithful, the Hazrat Khalifa-tul Masih III, taking the verse (Al-Quran 2 : 151) for his text, observed :

When we reflect on the creative attribute of Allah the Sublime, we come upon the fact (explained extensively in the Holy Quran) that Allah the Magnificent made this universe for man to press it into his service and to this end He has granted him all the talents by means of which he is equipped to make the entire creation subservient to him. The Holy Quran tells us, at the same time, that in the nature of every thing it is inlaid that it should be susceptible to the influence of man and be of use to him. As an instance men train dogs and put them to their service. Evidently man is gifted with the ability to train others and be a teacher who not only imparts knowledge

to fellow-men and brings them up but can also train dogs to obey his commands. There is the example of the disciplined dog called gun dog, in English; it accompanies the hunter and would not bite the prey but would sieze it with his soft lips and deliver it up to his master. It is evident that man gives him this training. In other words, Allah the Supreme has ingrained it in its nature to accept discipline from man, to learn from him and to do his bidding. Similarly man makes use of inanimate material objects. As for example man made use of diamond; woman made ornament of it and man used it for drilling oil wells—boring tools are equipped with diamonds at their tips and are appropriately called 'diamond heads', as steel by itself cannot cut rocks.

In short, women make use of it in their own fashion and men for another purpose. There are a thousand ways in which man utilizes diamonds and other material objects. This talent to exploit material objects in thousands of shapes has been embedded in man by Allah the Overlord. He created on the one hand a whole universe which has all the means of satisfying all human requirements, except, of course such needs as have been foolishly acquired by man, a true need being one which Allah the Superlord created, together with all the means that satisfy it and, on the other hand, He granted man the power, the talent, the wisdom and the sense to make use of the things of this world.

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Satan interpores

When man utilizes material objects he is often tripped by 'Satan. Take the case of a man who has a special aptitude for business. Allah the Magnificent has instilled in his nature the art of turning into gold whatever he handles; he invests in trade and gathers profit hand over fist. Allah the Sublime has granted him wisdom and sagacity and business tact by means of which he piles up big wealth until Satan pays him a visit

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and infuses in his mind the idea that all the wealth he has amassed is due to his own wisdom and ability and cautions him against risking it in the cause of Allah. In other words, Satan counsels him to be niggardly. If he is a believer and a sensible person he will, at that moment, rebuff Satan, for, his ears hear the voice of God saying that his wealth is Allah's property earned by him by means of talents bestowed on him by Allah, that this well-earned property would be spent under His directions and that it will never suffer abatement, for, the universe stays extant and so do human talents and faculties as they were before, with Allah the Supreme being ever-existent, with all His flashes of graciousness continuing undiminished. Human efforts might fail but Divine flashes of benevolence never abate. The Gracious, accordingly, assures His worshipper that He would never forsake him if he turned himself over to Him and would not suffer him to end up in failure and holds out to him the assurance of security against every pain promising grant of every favour, only if man would become a servitor at His command. Satan, nevertheless, remains on the prowl and whispers in his ears that he had a chance to make a fortune and had scored the inning and might never have a second opportunity and should therefore not invest it in the cause of Allah. There is again the case of a politician whom Allah the Supreme has endowed with political acumen and has gifted him with the qualities of leadership which propel him to eminence in the political field. His success is due to some factors that are part of this universe such as paper and ink and loud speaker and men whom he influences and whose gatherings he manipulates to achieve his objective. But when he succeeds and becomes the ruler of a region of the country, by using the means created by Allah the Excellent and the faculties and talents granted by Allah the Supreme, as gifts, then Satan tells him that since he is in the saddle now he should stay in power even if he has to commit injustice to maintain him in his position. In short,

whether it is wealth or political power, in both cases Satan infuses fear in hearts.

The niggardliness that Satan creates in the hearts of men is in fact the fear of losing wealth. Satan thus insulates the heart and head of a man so that he forgets the truth that God is Gracious as well as Compassionate and Creator and Sole Disposer of judgement on the day of requitement and that He rules the world, as for Him is the sovereignty and it is His decision that works and applies and that He exists now as He existed ever before and His forces are in power in the world and yet some entertain the Satan-inspired fear that their wealth or their prestige might vanish. It is to this type of dread which Satan inspires in man's heart that Allah has referred in a segment of the verse that I recited at the outset : فلا تخشوهم فاخشونی

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"You should not fear such Satanic insinuations and satanic people but fear Me alone."

In this context, Allah the Excellent says in another place in the Holy Quran

انما ذلكم الشيطن يخوف اولياءه فلا تخافوهم وخافون

ان كنتم مومنين (Al-Imran 176)

Satan frightens his friends (people who become his associates and do not cultivate friendship with God) and creates fear in their hearts that once wealth is gone it might or might never be available again. The fool does not realize that the wealth he had amassed was not a donation from Satan but as much a gift of Allah the Illustrious as the powers by means of which he acquired it and that his personal assets were nill. Similarly the fellow who makes headway in the political field feels that dispensation of justice might undermine his prestige, for, people in power are usually required to resort to injustice and pressed to act tyrannically. Satan has been given the long rope till the

doomsday. It evidently means that he will be finding receptive audience till that day and will be frightening and blackmailing them. A demand is thus made to oppress a certain region of the country or a certain community or a certain group under threat of agitation and consequent loss of power. This is how Satan demoralizes his cohorts. Allah the Excellent has communicated through the Holy Quran the directive فلا تخشوهم فاخشونی "friends of Satan frighten people off the Divine commands and Divine Law and the example of the Holy Prophet (peace and blessings of Allah be on him) through many devices and subterfuges but fear them not. There is only one party one person and one being whose fear should affect the heart of man and that is Allah the Supreme".

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Ethical conduct, a Divine gift

I am laying heavier stress on the fear of the loss of earthly assets though it is applicable to every kind of fear. My attention was drawn to the fear of the loss of mundane gifts by the words : لا تم نعمتی علیکم

"That I may grant you my gifts in full measures."

Allah the Sublime says He created the universe, making it serviceable to man, so that he could rule it and equipped him with all the talents required to make it subservient to him, putting every bit of it, even the stars whose light has not reached the earth, at his service, on the condition, that he shall not entertain Satanic fears and shall fear Him only and hold his heart in awe of Him alone. Awe carries the sense of impressing man's heart with His overwhelming grandeur and might. Even ethical disposition is an inherent Divine gift. Man had no power to equip himself with virtuous conduct independent of Divine grace. You have before you the case of people who paid no heed to Islam and rejected the Holy Prophet (peace of Allah and His blessings be with him). They might be outwardly impressing one as cultured but in truth their conduct can hardly

be termed ethical. There is before us the case of Englishmen when they ruled here. They manifestly were very impartial and prided on the fact that when Hindus and Muslims quarreled they could not come to any understanding mutually and that they (the Englishmen) adjucated between the parties justly and honestly. As a matter of plain fact it was no more than a hoax; it was a kind of exhibitionistic honesty and not intrinsic. For, the history of the British tells us that whenever justice conflicted with their personal or national interests they threw equity overboard, in preference to their personal and national gains. In this sub-continent they were looting us and at the same time we were the whiteman's burden i.e. we were the load that the white were carrying. I just recollect an interesting episode. When I was a student at Oxford one day a few British friends visited me and proposed an outing. It was a Sunday. We went to a garden. One of the company carried a camera. It occured to me to have some purposeful fun with them. I proposed to them to pose for a snap. They did not guess my intention but expressed their agreement. I asked one of them to ride on my back and that while I would put some currency notes in my pocket his pose should carry the impression that he was both riding me and planning to pick my pocket and under the picture the inscription should read "Whiteman's burden" indicating that while riding on our backs the whitman was looting us, but, at the same time, he was crowing to the world that we were a burden to him.

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In fine true ethical conduct cannot be achieved without the pleasure, guidance and law of Allah the Supreme, for, true morality means, as the Promised Messiah (peace and grace be on him) has observed, legitimate use of God-given faculties and this use has been imparted by Allah the Excellent through Islam. Those who have no knowledge of legitimate ways of employment of their faculties and powers they cannot cultivate true moral excellences in themselves.

The fulsome grant of Divine gift promised in the Holy Quran, in its charming shape, in the verse

اليوم اكملت لكم دينكم و اتممت عليكم نعمتى و رضيت

لكم الاسلام ديناً . (Al-Maida 4)

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means "Full measures of felicity i.e. a perfect law has been given you and if you work out His wholesome guidance, taking to paths of humility, to seek the pleasure of Allah the Magnificent, colouring your lives with the dye of Islam, you will be meriting complete measure of bliss in this world and in the life in the hereafter and you will receive worldly good in its perfect shape and in equally full measure the best things of life in the hereafter". Now if one does not receive these blessings it is due to his own fault. Instead of fearing God the Supreme, perhaps he fears Israel or instead of fearing God the Sublime, he fears Russia or instead of fearing God the Illustrious he fears America and totally unmindful of the fact هو الرحمن آمنا به و عليه توكلنا 'He is the Gracious and we believe in Him and place our trust in Him"—He is the Gracious Who created innumerable bounties long before we were born. There is no being in the world who bestows fvaours before any deeds. Those who do not believe in God the Over lordeven they might get to see the dim glimpses and shadows of Divine attributes. When the wealthy British landlords and factory-owners found their own masses were putting the heat on them, they ventured out to colonies where they gave the impression that they were playing the role of the Gracious and were out to maintain justice and equity and to set up a better education system and plan many projects, pressing home the point that they were overseas only to serve the native populations who had no reason to take umbrage at that. When during the previous year I visited Africa I had an appointment with general Yacubogowan, Head of Nigeria. I told my friends on its eve that my impression and my observation confirmed me in the view that Allah the

Magnificent had granted every gift to the people of that land but they were robbed of every thing. They thought I had the Christian Missions in my mind. When next morning I met general Yacubogowan I told him that my impression which I had conveyed to my friends was that "You had all but you were deprived of all". His immediate reaction was "How true you are ! How true you are ! How true you are !"

The British went to Nigeria professedly to serve its interests gratutiously, an act very much akin to the graciousness of the Beneficient but the truth is the other way about. They went there to exploit the people. I told the African friends in my address to them that when the battalions of churchmen invaded their land they announced that they had brought them the message of love of the Lord Jesus Christ but, behind the ranks of padres, came their armies. Their guns rained bombs and not roses and that they knew better than me how they fared but as against that missionaries of the Ahmadiyya Movement had been working for them for over fifty years and they knew well and so did their governments that we were not there to exploit them but to serve them and had not taken a penny out of their countries but had invested millions that we brought in from other countries. The African masses and the African governments are well awares of our this dedicated service. Therefore their treatment of us is very brotherly. Many of those countries saw revolutions and changes in government but every government that succeded, whether it was civilian or military, they were very respectful and considerate to us. Whenever a streak of prejudice is discernible it is due to the Christian Church, since we are locked up in a spiritual battls with Christianity, a battle that must, Allah willing, go on. We are prepared to sacrifice everything in this behalf. Whenever the padres have an opportunity they have no scruples in putting hurdles across our path.

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In the light of the teachings of Islam and Islamic guidan-

ces each of you have aquired your share of insight in to the fact that Allah the Magnificent is the Creator and the Gracious Provider. If you exercise your common sense you will come to the conclusion that there is no being other than Allah the Glorious and the Great and that one's heart should quake in awe of Him. There are many of His bounties that were created long before the period of our deeds, indefinitely long before the time of the active role of the human species and their progressive development is still continuing. There are for instance some stars whose light reached the earth during the last hundred years. It had not been there before it, not even fourteen centuries before this but by the time of the Holy Prophet (peace of Allah and His blessings be on him). Perhaps the proliferation of falling stars has its significance in this connection. The light from many stars is reaching the earth besides the light of the sun and the moon and the planets and augmenting the service-potential of the earth. Similarly man is going ahead progressively, making headway physically, intellectually and spiritually. Even in his food an element of evolution is discernible.

Root of contemporary evils

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Allah the Supreme has pointed out that He is Gracious and if one is not to trust and depend on Him then are those worthy of faith and reliance who are totally devoid of even a semblance of graciousness? In other words when a man puts in an effort there is none around to pay him his due and proper and adequate wages, neither Satan nor his camp-followers. And this is the root of all the troubles that are plaguing the contemporary age; nobody is receiving his dues. Allah the Sublime has indeed given us a great teaching. We Ahmadies should never disregard it. Our hearts should not entertain the fear of anyone other than Allah. For, we are His friends. They are the friends of Satan who harbour fear of others than Allah. Satan is a rebel and draws his cohorts away from God. One who befriends the one who estranges men from God, can never en-

tertain the awe of Allah the Sublime. If one starts fearing anyone other than Allah we shall then be forced to the conclusion that he had friendly ties with Satan. We have, however, to stick to the guidance stressed frequently in the Holy Quran (Ibrahim : 13) وعلى الله فليتوكل المتوكلون (Those who must depend on someone should trust Allah alone). One who develops contact with God the Sublime, he does not remain static ; he keeps gathering-in increasingly glorious bounties of Allah the Supreme, gaining day by day His love in ever greater measure. The light that God the Overlord bestows on His dearly-loved servant keeps growing every day. There are lights of different kinds, one light is given by the burning vegetable oil. There is also the light of the sun. There is evidently a vast difference between the two. There is similarly a world of difference between the light of the sun and the light of Allah the Magnificent. We cannot have any idea of the light of Allah the Illustrious ; it is a never-ending dynamic force driving man towards the presence of God that will have no terminus even in the eternal life, for, the distance between God and the servant of God is an illimitable gap.

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Victory is ours

So far as our community is concerned it is faced with different situations at different stages in the course of its history. At times our opposition gains in vehemence strong in the belief that the movement has reached the end of its days. At times the plans and plots of the opponent run thin and at times the community appears to the world to be slack and at others it looks comparatively strong. When we are comparatively speaking weak we entertain not the slightest apprehension, because God the Sublime has held forth the promise that the Movement shall never fail. The Promised Messiah (peace and grace be on him) has declared with great force of finality, "There is no leavening of failure in my nature".

The Holy Quran holds out a similar promise :

انتم الاعلون ان كنتم مؤمنين (Al-Imran 140)

(If you are faithful believers you shall come on top)

The truth of the matter is that the last round of the battle is always the decisive bout. Sporadic clashes are never decisive. During its current renaissance Islam alone shall win the battle against its foes. This is the determined decree of Allah the Supreme which shall find its implementation, by His grace, through the Ahmadiyya Movement.

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Eng : A.G. Soofi

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Observations of the Holy Prophet

Abdullah bin Omar says he heard the Holy Prophet (peace of Allah and His blessings be with him) observe,

"O group of refugees, I seek the protection of Allah lest you should be involved in five ordeals:

When lewdness becomes openly rife among a people there rage among them plague and maladies that were not heard of among their predecessors.

And when they short-change people in measure and weight they are afflicted with famine, hard times and tyranny of their rulers.

And when a people disregard payment of the purification tax (zakat) rain ceases to fall from the sky and but for their cattle they would not be favoured with a drop of it.

And when a people violate their covenant with Allah and His prophet, He makes an alien enemy dominant over them and he takes over a share of what their hands possess.

And when leaders of a people do not adjucate by means of the Book of Allah and disregard what Allah has sent down, He suffers them to indulge in mutual dissensions. (Ibne Majah).

Eng: A. G. Soofi

In the Company of the Promised Messiah

(XIII)

(By Ch. Ali Muhammad B.A.,B.T.)

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The year 1897 (Continued)

The Lord's Anointed, the Champion of Islam, Hazrat Mirza Ghulam Ahmad of Qadian, had been fighting pitched battles against Christian missionaries and Arya Smajists of North India. The year 1897 was full of events of the greatest magnitude and far-reaching consequences. Dr. Abdullah Autham, a well-known Christian Missionary who had headed the enemy camp in the great controversy known as "the Holy War" of 893" at Amritsar was laid low on july 27, 1896 in accordance with the prophecy of Hazrat Ahmad of Qadian which was published on December 30, 1895. The death of Dr. Autham was a great shock to the Christians which they could not easily brook. Dr. Henry Martin Clarke, a great missionary of Amritsar was planning to avenge somehow or other the death of Dr. Authem. The occassion arose when a certain Abdul Hamid of Jehlum, an irresponsible youth and turn-coat, went to Amritsar and desired to be baptized. During the course of his talks he gave out that he had also been to Qadian and had met the (Hazrat) Mirza Sahib. Henry Martin Clarke took a hint out of it. He planned to use Abdul Hamid as a tool in a conspiracy hatched in the mission compound, Amritsar, to involve (Hazrat) Mirza Sahib in a murder case. Abdul Hamid was prevailed upon through persuasion and threats to make a statement in the court of law that Mirza Sahib had deputed him to murder Henry Martin Clarke at Amirtsar. Abdul Hamid made a written statement which he gave in his own hand and was attested by eight clergymen. The written statement was produced in the court of the District Magistrate, Amritsar. Dr. Henry Martin stated in the court that owing to the prominent part he had taken in the Great Controversy of

1893, Mirza Sahib wanted to do him harm and the attempt was the culminating point of his designs. The Magistrate being a fellow-Christian at once issued orders for Hazrat's arrest. But soon he realized his mistake (he could not issue a warrent-arrest of the accused living in another district). So he sent a telegram to the District Magistrate Gurdaspur that the warrant issued for the arrest of the Mirza Sahib should be treated as null and void. The D.C. Capt. Douglas inquired of his Head Clerk if a warrant from Amritsar had been received in the office. He replied in the negative. The D.M. Amritsar transferred the case to Gurdaspur, whereupon the District Magistrate Gurdaspur issued a notice to the Hazrat asking him to be present at his court on August 15, 1897. In compliance with the notice Hazrat with a number of his companions reached Batala. Ahmadies from many towns and villages flocked to Batala. The Hazrat bore a cheerful countenance firmly believing in God's promise that He would come to his help with His hosts and that he would be discharged, not withstanding the fact that Hindus and some Muslim clergy had made common cause with the Christians. Maulvi Muhammad Hussain of Batala sided with the Christian Missionaries in the hope that he would have the chance to wreak vengeance on Hazrat Sahib. Pandit Ram Bhajdat, an Arya Samsjist lawyer offered his honourary services to the Christians so that he might be enabled to find some clue to the murder of Pandit Lekh Ram which had taken place on March 6, 1897.

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The Deputy Commissioner, Gurdaspur, W.M. Douglas held his court at Batala on August 10, 1897. The Hazrat entered the court-room with his quiet dignity. The magistrate politely asked him to sit on a chair placed on his side. Dr. Henry Martin Clarke occupied another chair on the other side. Capt. Douglas gently spoke to Hazrat and said, "Although Dr. Martin Clarke has accused you of an attempted murder but I, for one, do not". As the case proceeded, the trying magistrate was sceptical of the truth

of the statement submitted by Abdul Hamid the witness. Moreover there were discrepancies in his two statements submitted in the courts at Amritsar and Batala. It occured to the magistrate that so long as Abdul Hamid was under the influence of the missionaries he wo'nt speak out the truth so he gave him into the custody of the Police to get at the true facts of the case. When the witness saw tthat he was free from the grip of the missionaries, he at once confessed that he was compelled by the clergymen to make the false statement and that Mirza Sahib never asked him to murder Martin Clarke. The magistrate dismissed the case and acquitted the Hazrat honorably. Next he congratulated him and told him to sue Dr. Henry Martin in the court if he liked. But the Hazrat graciously replied that he won't sue anybody in a wordly court, his case was proceeding in the heavens.

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A parallel case with a difference

Pilate, the Roman Governor, tried Jesus Christ at the instigation of the Jews of his time. Mr. M. W. Doughlus tried Jesus Christ's counterpart and namesake the Promised Messiah, at the instigation of the Christians of his time. Pilate found Jesus Christ not guilty when he said, "Why, what evil hath he done? But they cried out the more, saying, let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he, took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person, see ye to it".

(Matthew 27 : 23, 24).

Pilate was sure of Jesus' innocence but being a coward he was cowed down by the tumult of the multitude and delivered Jesus Christ to the Jews.

Douglas sat in judgement to try the Promised Messiah at Batala. He found him innocent and acquitted him honourably, because he was a man of courage. He was not daunted by the

Christian multitude who had hatched up a conspiracy against the Promised Messiah. "Douglas' name will go down in history as a brave man who set a noble example of the love of justice against his own co-religionists," says the Promised Messiah, "as long the world lasts, and this (the Ahmadiyya) Community mutiplies to millions and billions, the good name of this well-meaning magistrate will honourably be remembered by posterity. And it is fortunate that God Almighty chose Douglas for the task." (Kishti-i-Nooh pp. 51-54).

Mr. Douglas lived to a good old age of 93 (he died in London on February 25, 1957). He clearly remembered the particulars of this case. Whenever an Ahmadi visitor saw him at his house he would relate the details of the case to him and remark that as soon as he looked at the face of Mirza Sahib he was convinced that he could not be a liar. (Tahrikh-i-Ahmadiyyat Vol. II. p. 474).

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God's reve'ation concerning the conspiracy.

Three months before the conspiracy was hatched God the All-knowing revealed to Hazrat in the following words:

قدابتلی المومنون ۔ ماهذا الاتحدیدالحکام ۔ ان الذی فرض علیك القرآن لرادك الی معاد ۔ انی مع الافواج آیتك بفتة ۔ یاتیك نصرتی ۔ انی انا الرحمن ۔ ذوالمجد و العلی ۔ مخالفوں میں پھوٹ اور ایک شخص متافص کی ذلت اور اهانت اور ملامت خلق اور اخیر حکم ابراء .

Believers put to trial. It is nothing but a threat by government officials. Verily God, Who enjoined upon thee the Quran, will bring thee back to the place of return-Qadian. I shall suddenly come with hosts. My help shall come to thee. I am Allah, the Gracious, Majestic and High. Disunity among the opponents. And the disgrace, affornt and public censure of a quarrel

some antagonist and acquittal in the end.

Maulvi Muhammad Hassain of Batala disgraced

Maulvi Muhammad Hussain, the arch-enemy of the Promised Messiah sided with the Christian missionaries of Amritsar and took a leading part in bringing the conspiracy to its conclusion On August 13, 1897, the Maulvi was called to the court of Mr. Douglas at Batala as a witness. No sooner did he enter the court-from than he looked about to see if a chair had been laid for him in the court. But there was none. Then he asked the trying magistrate for a chair to sit on. He enquired of his reader if the witness was entitled to have a chair in the court. Maulvi Sahib's name was not on the list. He, then, pleaded that whenever he had the audience of the governor of the province he was offered a chair. The magistrate said "That is a private affair, but officially you are not entitled to have a chair in the court". So he told him to stand like an ordinary witness and give the evidence. He felt crest-fallen but could'nt help. Counsel for defence asked him :

> "Did you travel the other day with Dr. Henry Martin Clarke in the train from Amritsar to Batala?"

"No," said the witness. Counsel : Were you talking to-day to Dr. Martin Clarke at his house, in the morning ? "No" said the Maulvi Sahib,

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The Magistrate, then, asked Dr. M. Clerke himself if the witness had travelled with him and if he had seen him in the morning. He replied in the affirmative.

It was clearly proved to the learned court that the witness was a liar and his evidence carried no weight. After the evidence was over, the Maulvi came out of the court-room and sat on a chair in the verandah but a police constable told him to leave the chair under orders of the police captain who knew what had happened inside the court-room. Then the Maulvi sahib sat

on a sheet of cloth spread out in the lawn of the court but its owner drew it from under him telling him not to 'polute' his sheet. The Maulvi Sahib's disgrace was now complete and thorough.

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Fulfilment of a grand prophecy: Murder of Pandit Lekh Ram

Pandit Lekh Ram, son of Pandit Narain Singh, was born in 1858 at Saidpur in the Jehlum district. During his academic career he proved to be a careless and impertinent boy. His teachers often complained of his rude behaviour. At the age of 17 his uncle Tola Ram got him enlisted in the police as a constable but owing to his insubordinate disposition he was forced to resign his post in 1884. He now took to religion. He joined the Arya Samaj and made himself conspicuons as a leader. He was opposed to the religion of Islam and everything connected with Islam. He proved himself a declared enemy of Islam and its Holy Founder (peace and blessings of God be on him). He happened to get a copy of the Barahin-i-Ahmadiyya, the well-known book recently published by Hazrat Mirza Ghulam Ahmad of Qadian on the beauties of Islam. It also contained criticism of the Arya Samaj doctrines of the co-eternity of matter and soul and God. Lekh Ram wrote a review on the book and named it 'Takzib Barahin-i-Ahmadiyya'. He was a foul-mouthed speaker and hurled abuses on the Holy Prophet of Islam (peace and blessings of God be on him). The Promised Messiah and Mahdi predicted that Lekh Ram was destined to meet with a tragic end for his vilification of the holiest of Prophets (peace be on him and His blessings). In the beginning of the year 1893 he received a number of revelations from God giving details about the time and manner of his tragic death. One of the revelations said : عجل جسدله خوار له نصب و عذاب A calf, a lifeless body which makes a lowing sound. He is destined to meet with a dire punishment. The revelation further said that within six years (from February 20, 1893) he would meet with a tragic end. And yet another revelation said :

و بشرنی ربی و قال مبشرا ۔ ستعرف یوم العید والعید اقرب

God revealed to the Promised Messiah that the tragic end would occur on a day immediately following or preceding 'Id'.

The Promised Messiah further saw in a vision that be was sitting in a spacious room with some friends. When he looked up he saw a strong, well-built man with a terrible, gory face standing before him. He seemed to be a man of strange, extraordinary terrible nature like the angels of Hell, stern and servere. His face inspired awe in the hearts of men. "He said to me, "Where is Lekh Ram and where is.....?" The Promiscd Messiah says, "I forgot the name of another man about which the man in the vision had asked of me. Then I was informed that the man had been detailed to punish Lekh Ram and the other man".

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The prophecy was duly published and given a wide circulation. It was clearly and openly declared that the prophecy was absolute and final. If it did not come true then he (the Psomised Messiah) was prepared to undergo any form of disgrace that might be devised by his antagonists.

On the contrary, Lekh Ram, too, published a prophecy on his own behalf that Mirza Ghulam Ahmad, his antagonist, would have a fall within three years. It would be all over with him within that period. Three years passed without any untoward incidcnt. The number of Hazrat's followers was daily on the increase. Moreover God blessed him with a son-Mirza Sharif Ahmad who was born on May 24, 1895, The prestige of the Ahmadiyya Community was on the ascendent day and night. As to Hazrat's prophecy concerning the tragic end of Lekh Ram, four years passed without any incident. The festival of Id fell on March 5, 1897. The incident of his death was to occur on the day either following or preceding the day of Id as the revelation clearly pointed out.

ستعرف یوم العید والعید اقرب

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(Thou wouldst know the day of Id which is closely connected with the incident). But the day preceding the Id passed away peacefully. Pandit Lekh Ram was away from Lahore. But he returned from Multan to Lahore on March 6, 1897. The man waiting for his conversion to Hinduism met Lekh Ram at his house while he was busy writing the life of Pandit Dyanand, founder of the Arya Smaj. Pandit Lekh Ram just stood up to have a respite and stretshed himself. The man saw his chance and thrust a dagger in the belly of the Pandit so that his entrails were cut to pieces. The Pandit yelled like a calf and was rolling in blood on the floor of the room. The culprit eseaped and no trace of him was found even to this day. The tragedy took place at about 6. p. m. on March 6, 1897. The news of Lekh Ram's murder spread like wildfire throughout the city. He was removed to Mayo Hospital where he was operated upon by a European surgeon, Dr. Parrie. He succumed to his wounds and expired at 4. a.m. His body was burnt and his ashes were thrown into the Ganges like Samiris' calf of the Bible. The prophecy came to a clear fulfilment. It was a clear victory of Islam over Hinduism. Lekh Ram met a tragic death for his vilification of the Holy Prophet of Islam (peace and blessings of God be on him). The Hindu press raised a hue and cry over the murder of their leader and did their utmost to involve Hazrat in the murder case. His house was searched by the police but there was nothing which they could lay their hands on. Lekh Ram lost his only son, 15 months old, in 1896 before he was murdered in 1897. His father also died in 1896 and his uncle in 1897. He died childless and his family became extinct. Is there a need of further proof of the superiority of Islam over Hinduism and, for that matter, over Christianity whose champion Dr. Abdullah Authem had met with his sad demise a year ago ?

On the other hand, the Ahmadiyya Movement which was in its infancy towards the close of the nineteenth century has ever since swelled to millions throughout the world.

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SIN & FORGIVENESS

(By Habib Ahmad)

Prophets come into this world to help people get rid of sin and become true servants of Allah. Sin is disobediences to God. It is to do something against the Will of God. It is inclusive of all vices, crimes and evil-deeds. God has commanded us to perform the prayers regularly; if we do not comply with it we are guilty of a sin. The greatest sins as explained by the Holy Prophet are: to set up equals with Allah; to disobey one's parents, to take false oath and to commit murder, theft and adultery.

Christians believe mankind has inherited sin, the sin of Adam passed on to his progeny. According to this theory even the newly born baby is not free from sin. Islalm has diametrically opposite view of the matter. It says at birth the baby is totally innocent; he comes into this world equipped with Islamic nature to serve his Lord. Thence onward, during childhood, it is the parental influence that makes him what he is and when he grows up, it is his personal convictions, beliefs, principles and ideals which shape him into a particular mode.

Lack of faith is the root of sin. We never dare to put our hands in fire, as we believe if we did so our hands would be burnt. In the same way, if our faith in God is perfect, fearing His punishment, we will never dare to disobey Him. But the hearts that are not permeated with complete faith are under Satanic influence, are inclined to sin. Faith promotes fear of God, which is the only thing that enables us to fight against sin and sets us on the road to righteousness.

Let us examine the Christian doctrine of atonement. It says the people were burdened by their sins, they were unable to

get rid of their vices, a great sacrifice was arranged under divine will, Jesus Christ was sacrificed for the sins of mankind, whosoever believes in this doctrine his sins are forgiven once for all. This notion appears to be totally erroneous. The people themselves are responsible for their sins; why a third person is sacrificed instead; it is logically absurd. What about the people who lived before that sacrifice, who didn't know who Christ was; how can their sins be forgiven? This doctrine encourages the Christians to go on committing sin unscrupulously, as they know all of their sins have already been forgiven.

Hindus profess that it is against justice to forgive sins; one must undergo the consequences of his sins. They believe that sinners come again and again into this world to udergo the punishment for their evil actions. They give the picture of a revengeful God, Who never forgives the sins of His creatures. Such pessimistic ideas are highly detrimental to healthy mentality. The souls that are being crushed under the burden of their sins and find it impossible to get rid of their evils, when made to believe that their sins cannot be forgiven, fall into the state of utter despondency, which, sometimes, results in suicide.

Islam comes to our rescue. It says God is most Forgiving and Merciful. Whenever a man sincerely repents of his sins, seeking forgiveness of Allah determining never to repeat them, his sins are forgiven and he becomes as if he had not committed any sin before. This battle against sin is to be continued steadfastly till the person becomes thoroughly immune. At this stage his very nature is transformed into goodness; he abhors sin and automatically follows the road to righteousness.

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MOON IN THE EAST

KHALIFAT-UL-MASIH IN EUROPE

(By Nafisur Rahman A.G. Soofi)

XVIII

In addition to his heavy schedule of daily round of engagements and meetings with visitors his second week in London became over loaded as the tragic news of the death of Nimatullah Ahmadi, in Kabul, by the decision of the Supreme Court of Afghanistan was received. Nimatullah, a peaceful citizen of Afghanistan was a young student in Qadian and had been sent to Kabul to look after the local Ahmadies. This step had been taken in the belief that the Afghan King Amanullah had assured his subjects full liberty of conscience and freedom of faith, a policy confirmed by the Afghan Foreign office and by the Afghan diplomatic representative accredited to India.

The Afghan Government of Amir Amanullah Khan did not honor its public commitment and disregarded eompletely its official, written and private assurances to the Ahmadiyya Movement. Nimatullah was hauled up before court, found 'guilty' of heresy and condemned to be stoned to death. Before the sentence was executed, he was taken round the streets of Kabul, in fetters and chains and people were asked to participate in hls barbarous execution on the day, and at the hour and place appointed for the purpose.

Death of a Martyr

When Nimatullah was taken to the vacant and extensive lot to meet his fate, he asked for permission to offer prayers to God. His request was granted. Then he was lowered in a pit and made fast as far as his loins. The chief judge threw the first stone, then the entire crowd followed suit untill the great

martyr lay buried under a heap of rocks. His father was refused permission to remove his dead body for burial.

The Khalifa-tul Masih II received the news with a shock of grief. He immediately took prompt measures to arouse the conscience of civilized world against this savage aet of the Afghan Government, sent urgent communications to the League of Nations, to heads of Governments, to the world press, with a detailed hand-out on the life and activities and cruel death of the deceased and solemn assurances of the Afghan Government about its extension of freedom of conscience to the Ahmadiyya Community and about its barbarious betrayal. He also arranged protest meetings.

The entire world shared the grief of the Ahmadiyya Community.

The European Press condemned the outrage in strong language.

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The Indian Press wrote vitriolic editorials :

The *Vakil* of Lahore in its issue dated September 17, 1924, said "the Afghan Government in declaring heresy as punishable with stoning to death made a mistake and by attributing it to the law of Islam, it made the mistake heinous."

The *'Oudh'* of Lucknow, in its issue of October 5, 1924 said "It is not a matter merely of the stoning to death of a Qadiani. It means that no one can stay alive under the Kabul rule if his views and belief differ from those held by the Divines and rulers of that country."

The *Musalman* of Calcutta dated September 26, 1924 commented "In our humble opinion the unjustified bigotory shown by Kabul Government in sentencing to death, is a matter of shame and disgrace for Islam and humanity."

The *Tahzibi-Niswan* of Lahore dated October 14, 1924, Observed :

> "Members of the Ahmadiyya sect are generally speaking religious-minded, peace loving and friendly people.....Stoning to death heartlessly a member

of this sect of well-wishing, good-hearted community is a matter of extreme cruelty and dangerous tyranny".

Honourable Sir Sayyed Raza Ali, President of the All India Muslim League, said :

"I can certainly affirm that no Islamic Government has any right to put to death any of its subjects merely oa the ground of a particular spiritual belief. If the idea gained ground that Muslim Governments are intolerent, the moral vitality of Islam will suffer a great deal".

Message to the Community

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The Khalifa-tul Masih II in a message to the Community said :

"Brethren, at this hour of our grief, we should not overlook our duty which has been laid on us by our this blessed brother, the brother who offered his life for God. He started his work and we have to finsh it. Come, let us make a resolve, at this moment, never to-rest untill we have conquered the land of these martyrs. The souls of Sahibzada Abdul Latif, Nimatullah Khan and Abdur Rahman are reminding us from heaven of our duty and I am confident the Ahmadiyya Commnnity will never forget them."

Activities of the Khalifa-tul Masih

The Khalifa-tul Masih had a full schedule. He visited Brighton and prayed under the dome of the cenotaph to God to unite mankind under the dome of the Promised Messiah, even as He had gathered together the soldiers of different races around a mundane objective. He made a similar prayer by the side of the Buckingham Palace and gave the message of Islam to the crowd thet had gathered there. He next held a consultative

conference on missionary work program in the West.

On September 7, a dinner was held at tho Ahmadiyya Center to which besides the Turkish Ambassader, many leading Muslims and Indian students and Englishmen and English women were invited to hear a message of the Khalifa-tul Masih II.

The Khalifatul Masih II addressed the "Spiritualism Society" and gave a speech in English, his first in that language, at the meeting organized in his honor by the "East & West Union" and exchanged views on the principles of international morality with the officers of the League of Nations, pointing out its short-comings which, he said, made it ineffective as World Peace Agency.

In his sermon on Friday, the Khalifa-tul Masih II reminded ths community of its objective and asked them to be prepared to die for the cause as had Nimatullah Khan given his life in Kabul. During the week he gave a talk on the second coming of the Messiah at Portsmouth and also addressed to the Indian students 'a message from Heaven'. On September 11, he spoke at a meeting held in London to protest the inhuman murder in Kabul of Nimatullah Khan. He stressed the importance of building up national character in his Friday Sermon on September 19. The same evening he spoke on 'Life after death' in Lucas Hall.

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During the course of the week the Khalifa-tul Masih found time to meet with Captain Douglas who was the trying Magistrate in the murder suit filled in his court by the Christian Missionary Dr. Martin Clarke at Gurdaspur. Captain Douglas had acquitted the Promised Messiah honorably. In the course of his meeting with the Khalifa-tul Masih II Captain Douglas told him that when the case was in his court he would very often have a vision of the Promised Messiah telling him that he was totally innocent and that the repeated vision, often in broad daylight kept him very much concerued in the matter and fully convinced him of his innocence.

Lecture at Wembley

The Khalifatul Masih's lecture was read by Chaudhri Zafrullah Khan in pin-drop silence to a full house. Before the lecture, Khalifa-tul Masih II was introduced to the audience by Sir Theodore Morrison, President of the Committee. The Khalifa-tul Masih II also addressed the audience briefly. He thanked God for inspiring the organizers of the Conference with the idea of giving an opportunity to people to pick up for themselves the religion of their choice. "The realm of faith does not end in this life. It extends beyond death to the next abode and man's eternal peace is bound up with religion." He hoped the audience would attentively listen to the talk. And they did hear with wrapt attention and when the speaker sat down, the Hall thundered with continued applausc. Individually many learned persons expressed their deep appeciation. The President in his closing speech, highly complimented the Khalifa-tul Masih on his contribution.

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Its lucidity, its originality, its clarity, its thought-content and its rational approach and its appeal were all praised by Professors, Churchmen, and the Press.

Khalifa-tul Masih Speaks on Indian Political Scene

At a meeting convened in Dutch Hall, London, by the Conservatives, on September 26, the Khalifa-tul-Masih II spoke on the political currents in India, on the home-rule demand of Indian nationalism and on Hindu-Muslim cooperation, its necessity and the way to achieve it.

On September 28, he addressed a meeting on the life and teachings of the Holy Prophet (peace and blessings of Allah be on him and his) and how the youth could be guided thereby.

In the Footsteps of William the Conqueror.

In order to fulfill in its physical aspect his vision relating to his role in the spiritual realm, to a parallel in William the

Conqueror's invasion of Britain, the Khalifa-tul Masih repaired with a party of companions — Bhai Abdur Rahman Qadiani and Maulana Abdur Rahim Dard to the site where William had landed. There he stood for a while and looked about as if he were surveying a battle-field like a victorious general and then prayed long silently. He next led the late after-noon prayer there and then squatting on the ground, he lifted a handful of pebbles and said "In the court of the Xerxes a companion of the Holy Prophet was given a sack of dirt. He took it as a good sign auguring the fall of the land of Iran into the hands of Muslims and made off with it. The Persian Emperor sent his men to recover it from him but he did not return it to them. God honored the good omen and granted that land to the companions."

Address to the All Faiths Conference

The Khalifa-tul Masih II gave a sermon on Friday and addressed in Urdu the last session of the All Faiths Conference. In the evening, he consulted with friends about the format of the Review of Religions, which, he had desired, should be published from England.

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The London Mosque

The Khalifa-tul Masih II next visited the site of the London Mosque and prayed there fervently for the success of the prayer-house as a beacon light of Islam in the West. Then he handed the keys of the Mission House to Maulana Abdur Rahim Dard and gave detailed instructions to him and to Malik Ghulam Farid, the Associate missionary.

The Khalifa-tul Masih II paid brief visits to the House of Lords and House of Commons on 8th and 9th October respectively. Throughout the week he was moving fast from place to place and engagement to engagement. He led the Friday prayers prefacing it with a sermon, had to consult a Doctor for health reasons, gave instructions to new converts at a five-hour long session, and conversed with visitors who had come to get acquainted with Islam and had many questions to ask. He also

paid a visit to the Oriental School of Studies, London, that had sponsored the All Faiths Conference

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Red Letter Day

October 19 will go down in the chronicals of time as the red-letter day in the history of the rise of Islam in Britain, in fact in the West. At 4'o clock in the afternoon, the Khalifa-tul Masih II laid the foundation stone of the First London Mosque in Southfield, Putney.

Maulana Abdur Rahim Dard read a short welcome address. Hafiz Roshan Ali recited a portion of the Holy Quran. The Khalifa-tul Masih II then read a brief note he had prepared for the occasion.

Then he laid the Foundation Stone. It bore an inscription written in the hand of the Khalifa-tul Masih, declaring the mosque open to all believers in One God.

Maulana Abdur Rahim Dard next read a congratulatory message wired by Maulana Sher Ali from Qadian on behalf of the Ahmadiyya Community of India. The Khalifa-tul Masih II made a long thanksgiving prayer and after offering congragational late afternoon service said ; "I hereby announce that the foundation stone of this Mosque has been duly laid." He was greeted with congratulations by all the participants.

The function ended with a sumptuous tea party. Press and film representative took stills and shots of the proceedings.

The participants numbering over 200 included Muslims, Christians, Parsees and Jews. There were Britishers, Germans, Turks, Egyptians, Hungarians, Indians, Serbs, Czecks, Esthonians, Americans, Italians, Japanese. Turkish, German, Albanian, Finnish, Esthonian, Serbian and Czeckoslovakian embassies sent messages of goodwill. The British Prime Minister regretted he had to be away from London on that day.

Mosque News Receives Press Publicity

The British Press took enlightened interest in the projected Mosque.

First Juma at Site

The Khalifa-tul Masih II next led the first Friday prayer at the site of the planned mosque.

Departure from London

Before his departure from London, the Khalifatul Masih II referring to the successful conclusion of his tour, observed" So far as I can see, the foundation stone of the (spiritual) conquest of England has been laid in the heaven and in its own time the announcement wil be made on the earth too. The enemy will make fun of it and will say anybody could make such a baseless claim. Let him jeer, for, he is blind and cannot see the truth."

The Khalifa-tul Masih was seen off by a large gathering of followers and friends, Indians, Africans, Britshers, and Europeans, and through members of the Press.

Leads Prayers in Paris Mosque

On October 26 the Khalifa-tul Masih II arrived in Paris and was at once surrounded by press representatives. His stay was very brief in the French Capital where he led the first prayer in the Government built Mosque. The service with the Khalifa-tul Masih II at the head of the congreagation was a great snap-target for the film and press photo-graphers who gave wide publicity to his visit, views and activities in loca! newspapers and other publicity media.

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Reception at Bombay

Leaving Paris on October, 31, the Khalifa-tul Masih and party reached Venice by train and on November 2, boarded the ship that steamed into Bombay harbour on November 18. At Bombay, the gate way to India, he was given a rousing reception by 200 members representing various Ahmadiyya centers spread all over India. Welcome address was read by Dr. Mufti Muhammad Sadiq.

Meeting with Mr. Gandhi

He was next interviewed by the Press and was latter received by Mr. Gandhi at a conference participated by Maulana Abul Kalam Azad, Maulana Muhammad Ali and Maulana Shaukat Ali, in the course of which the Khalifa-tul Masih II urged upon Mr. Gandhi the necessity and wisdom of opening the doers of the Congress to all viewpoints. Mr. Gandhi asked the Khallfa-tul Masih II to join the Congress. The Khalifa-tul Masih II pleaded his inability as he was a believer in co-operation, in constitutional means and in gradual change, a line the Congress had rejected.

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Message to Community

Immediately after his arrival at Bombay, the Khalifa-tul Masih II sent the following telegram to the Ahmadiyya Community of India through the Qadian Ahmadiyya Headquarters :-

"I express heartfelt gratitude on my behalf and that of my companions, to the brethren of the Community for the success of our mission. I believe that the surprising achievements we had in the course of this journey were due solely to the grace of Allah the Excellent. He supported us at every step and opened to us the way when all doors seemed closed on us. I request all friends to remember this special grace of their Lord and Master and prepare themselves for those great sacrifices which they will have to offer in return for the fruits they will harvest which will be granted to them by God, the Excellent, in consequence of the work done over the last four months. May Allah the Sublime send down blessings on all of us."

Visit to Malkana Territory

The Khalita-tul Masih entrained from Bombay on November 20 and arrived in Agra the following day. He visited Akram the village of Jumia, the center of contest between Ahmadiyya workers and Hindus. He next paid a brief visit to Sanohan, the Head-

quarters of Malkana upheaval and was given a royal ovation there by the Malkanas who had decorated the way with buntings and a gate of welcome displaying in bold letters the divine revelation to the Promised Messiah "Long Live Ghulam Ahmad". He was presented with an address of welcome and was profusely garlanded. Many Malakanas joined the Movement at his hands on the occasion. The Khalifa-tul Masih II entrained for Delhi at Achnira. He was received at the Delhi railway station by a large assembly of Ahmadies.

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On way to Qadian he was greeted by Ahmadiyya Communities at Ambala, Rajpura, Chana, Doraha, Ludhiana, Jullundur, Hoshiarpur, Bias, Amritsar and Batala where he put up for the night.

Khalifa-tul Masih Back Home

Qadian was agog with excitement. The whole population, Ahmadies, non-Ahmadies, Hindus, Sikhs and Christians all turned out to accord him a warm cordial and hearty welcome back home. On the Batala and Qadian road crossing pavillions had been installed and the roadside decorated with colourful buntings, a welcome gate gleamed bright from far and the entire area was studded witk benches and people stood arrayed in orderly rows. As the Khalifa-tul Masih stepped out of the car, he was garlanded. Maulana Sher Ali was the first to welcome him The Khalifa-tul Masih shook hands with every one individually and then started out on foot to the town. Before entering Qadian, he paid a visit to the Garden Cemetary, sipped water from an earthen jar, performed his ablutions and then repaired alone to tne Promised Messiah's grave where after praying for long moments he invited his companions to join him.

He next visited the grave of Sayyed Mir Nasir Nawab, his maternal grand-father who had passed away in his absence and offered for him the funeral services.

Before entering the city the Khalifa-tul Masih II asked Hafiz Roshan Ali to recite the prayer prescribed to be read before entering a town. Hafiz Roshan Ali complied and read a loud the

prayer with others repeating it.

When the Khalifa-tul Masih passed the Guest House, he was greeted by Sayyed Mir Muhammad Ishaque the super visior incharge. Mian Abbas Ahmad son of Nawab Muhammad Abdullah Khan and a nephew of the Khalifa-tul Masih, a small boy at the time, sat perched at the balcony with a loaf in hand which Sayyed Mir Muhammad Ishaq presented the Khalifa-tul Masih II, saying in terms of a Divine Revelation to Promised Messiah" This is for thee and for thy hermit-companions." The Khalifa-tul Masih received the gift and distributed it among his companions.

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In the Ahmadiyya Square the Khalifa-tul Masih offered prayers with the entire procession joining. In a voice trembling with emotion and tear-stained eyes he said.

"This is the place and this is the house where thc Promised Messiah (peace and grace be on him) was alone and lonely when he announced his office. He had neither friend nor helper. From all four corners rose voices. "He is an imposter. He is a fake and and he is a fraud'. The opponents declared that they will crush him like a worm. But God the High supported and strengthened his as He had promised.

Today all we who are gathered here are caught up in the net. It is because of him that God, the Great, grants us success in every field. It is through him and due to His promises that God the Supreme gave us the distinction that was really for him and Allah, the Excellent, made us the inheritors of the gifts that He had promised him. If truth and facts were to be taken into account then the truth is that all greatness belongs to the Promised Messiah, to the Holy Prophet Muhammad (peace and blessings of Allah be on him and his followers) and to Allah, the Most High."

The Khalifa-tul Masih and party then offered a short thanksgiving prayer in the Masjid Mubark in the part originally built by the Promised Messiah. Then the Khalifa-tul Masih stepped into his house.

Address of Welcome

In the evening, on behalf of the local community, Maulana Sher Ali, at a public meeting, presented an address of welcome to the Khalifa-tul Masih II. In his reply the Khalifa-tul Masih while appreciating the expressions of loyalty and love and the heartfelt prayers of the Ahmadiyya Community of Qadian, rated high the services and cooperation of the members of the party. "They did their duty as best as they could. Men make mistakes. They had their share of mistakes. I have expressed my displeasure to them on some occasions but my displeasure is like that of a parent. In aims at their improvement, at making them more enthusiastic. They did well and set good examples of great sinceriry and they deserve. I feel, gratitude of the Community. Particularly because they had to work with a man like me. When there is heavy pressure of work I want men to move like machines, neither they should know rest nor take into account the time factor. When work is imposed with such a tempo, the best worker at times becomes non-plussed. But they worked with devotion and I think they deserve special prayers of the Community."

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